

•WHAT THE BISHOPS HAVE SAID ABOUT MARRIAGE

- extracted from 1968 and earlier
Lambeth Conferences

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WHAT THE BISHOPS HAVE SAID ABOUT MARRIAGE

A Resolution adopted by the Bishops
at the Lambeth Conference 1968
together with
the Report of Committee 5
of the Lambeth Conference 1958
THE FAMILY IN CONTEMPORARY SOCIETY
and the text of certain relevant Resolutions
passed by the Conference

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The Report of Committee 5 of the Lambeth Conference 1958, and the various Resolutions appended to it, first appeared in *The Lambeth Conference 1958*, and was subsequently published separately as *The Family Today* (1958)

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**RESOLUTION ADOPTED
AT THE
LAMBETH CONFERENCE 1968
BY THE BISHOPS
IN PLENARY SESSION**

This Conference has taken note of the Papal Encyclical Letter *Humanae vitae* recently issued by His Holiness Pope Paul VI. The Conference records its appreciation of the Pope's deep concern for the institution of marriage and the integrity of married life.

Nevertheless, the Conference finds itself unable to agree with the Pope's conclusion that all methods of conception control other than abstinence from sexual intercourse or its confinement to the periods of infecundity are contrary to the "order established by God".* It reaffirms the findings of the Lambeth Conference of 1958 contained in resolutions 112, 113, and 115 which are as follows:

"112. The Conference records its profound conviction that the idea of the human family is rooted in the Godhead and that consequently all problems of sex relations, the procreation of children, and the organization of family life must be related, consciously and directly, to the creative, redemptive, and sanctifying power of God."

"113. The Conference affirms that marriage is a vocation to holiness, through which men and women may share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its true nature and depth, and the right fullness and balance of the relationship between men and women. Christians need always to remember that sexual love is not an end in itself nor a means to self-gratification, and that self-discipline and restraint are essential conditions of the responsible freedom of marriage and family planning."

"115. The Conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations."

* *Humanae vitae*, Section II.10.

The Conference commends the report of Committee 5 of the Lambeth Conference 1958, together with the study entitled *The Family in Contemporary Society* which formed the basis of the work of that Committee, to the attention of all men of good will for further study in the light of the continuing sociological and scientific developments of the past decade.

THE REPORT
OF COMMITTEE 5
OF THE
LAMBETH CONFERENCE
1958

P R E F A C E

Everywhere in the world there is restless concern for the well-being of the family as a basic institution in society. This is most vividly clear against two backgrounds in particular. One is the swiftly-increasing degree of what is variously called the "urbanizing" or "industrializing" of our society (whether in terms of the elaborate industrial life of England or North America, for example, or those of tribal society in Africa facing the expanding needs of industry for manpower). The other is that of the urgent and mounting problems of population growth in many parts of the world—a growth the result of improved medical care and higher health standards, and measured in terms of dramatically reduced mortality rates, particularly among young children.

Each of these throws into sharp relief problems of concern to Christian and non-Christian alike. For it hardly needs saying that the family is not a peculiarly Christian institution. Yet it is certainly true that through Holy Scripture, and supremely through Christ's teaching, God has led his Church to uniquely deep insights into the nature of the family and its necessities and possibilities. Thus Christians not only share (or ought to share) the universal concern of all men of good will, but have also a particular and commanding obligation of their own. This report examines, first of all, the family as Christian faith understands it; then explores more briefly both the strains and the possibilities of family life in our society, against the backgrounds mentioned above.

In its thought, the Committee has been very greatly indebted to the report published under the title of *The Family in Contemporary Society*,¹ written by a group convened at the behest of the Archbishop of Canterbury, with supplementary reports from the American, Canadian, and Indian Churches, and warmly commends it to the study of all interested people.

1. THEOLOGY OF SEXUALITY AND THE FAMILY

THE PURPOSES OF MARRIAGE

First of all, the family is rooted in the elemental processes of life itself. Human reproduction—human parenthood—is vastly more complicated than the reproduction of plants or the simpler animals. Mankind has rightly come to see depths and possibilities in the process, and in the relationships which it establishes, which are, at best, only faintly suggested (if indeed they exist at all) in the lower orders of life. Still the human family, even in its richest and noblest complexity,

¹ S.P.C.K., 1958.

is at one with all of nature in its function as the means by which new life is begun.

The commandment in Genesis to "be fruitful and multiply" reflects this biological function. More significantly, it raises it to the level of God's creative purpose. Underlying the insistent drive of all life to reproduce itself is the creative activity of God himself, who ordered nature in this way and established the process and the urgent impulse, and reveals to mankind something of his purpose in so doing. Indeed, the revelation expressed in Genesis implies that in this fruitfulness, to some degree, man shares in God's creative work, that he is admitted to a quasi-partnership with God in the establishment of new life. Therefore the process of human reproduction, from the earliest levels of Biblical revelation, has been seen as invested with a special and responsible dignity.

The Biblical revelation, however, does not limit the function of sexuality and the family to the reproductive purpose. Equally deep-rooted in Genesis is the reflection of a second factor—the need of man and woman for each other, to complement and fulfil each other and to establish a durable partnership against the loneliness and rigour of life. It was not good for man to be alone, and God made a helpmeet for him. This relationship of man and woman—of husband and wife—is rooted in God's creative purpose equally with the procreative function of sexuality. "For this reason shall a man leave his father and mother and be joined to his wife".²

Thus, in the heart of the Biblical teaching about creation, two great insights into the nature and purpose of sexuality and the family are lodged. They are not subordinated one to the other; they are not directly related to one another; their relationship, in the developing experience of Israel, is to be found in yet a third area—that of the place of the family in giving responsible security to the children born of the love of husband and wife.

Indeed the extraordinary helplessness of the human infant and his long need for protection and care alike awoke a special sense of responsibility in even the most primitive society. Sometimes, in its simplest forms, this responsibility was seen as little more than a property right, or an obligation to preserve the integrity and heritage of family groups, or to ensure their continuing power and prestige. More fully, as in the elaborate safeguards of the Roman mother in classic times, responsibility for the stability of the family reached a markedly high level. The Old Testament reflects this range of responsibility, and moves towards the developed doctrine of the monogamous and responsible relationship of the Jewish family of New Testament times, protected by the strictest rules of marital fidelity and economic security.

Christ's teaching about marriage deals directly with only the second of the three purposes mentioned, that of the personal relationships

² Gen. 2. 18-25; Matt. 19. 4f.

between husband and wife. Here, in response to a question about the Jewish law of divorce—a question designed to discover what school of rabbinical interpretation he favoured—he recalls his hearers to the true nature of the marriage relationship as God created it. The tie between husband and wife is, by God's ordinance, a life-long one, not to be broken by any act of man. In his answer he quotes two texts from Genesis: that God created sexuality in mankind ("male and female created he them"), and that the right relationship between the sexes was the union, life-long and life-deep, of the two in "one flesh".³

Characteristically, the teaching establishes a principle and, equally characteristically, it is in the form of a return to the essential truth about life as God has created it and therefore of life as it must be in the Kingdom of God on earth. The fact that Christ says nothing of the procreative function of the family or of its rôle in the nurture of children is of no significance here; he is not dealing with those matters but with the specific issue of divorce. It is not suggested, therefore, that he neglects the parent-child relationship but that he is rather setting forth what all would feel to be one of the primary necessities of parenthood—that it grow out of a faithful relationship between two free souls who can give to their children both the security and the richness of a stable, full, mature, unquestioning partnership. The parental love that speaks in the parable of the Prodigal Son is possible because of the standard of marital love he sets forth in his teaching about marriage and divorce.

To summarize, three purposes—three functions—are interwoven in human sexuality. Each of them is profoundly rooted in human experience and in God's revelation. The procreation of children, the fulfilment and completion of husband and wife in each other, and the establishment of a stable environment within which the deepest truths about human relationships can be expressed and communicated and children can grow up seeing and learning what mature life is really like—these are the great purposes which, in God's loving will, marriage and the family are created to serve.

RELATIONSHIP BETWEEN THE PURPOSES

It has been common, in Christian theology, to mention the procreative function first, as if to say that it is the ruling purpose. So it is, in the sense that no marriage would be according to God's will which (where procreation is possible) did not bear fruit in children. But it is clearly not true that all other duties and relationships in marriage must be subordinate to the procreative one. Neither the Bible nor human experience supports such a view. Where it has been held, the reason generally lay in a fear of the misuse of the sexual relationship or in a false sense that there is, in any sexual relationship, an intrinsic evil.

³ Gen. 1. 27; 2. 24.

Neither fear nor a false sense of what is "evil" is a helpful guide for humanity, in this or any other matter.

Responsible parenthood is both a more complex relationship and a far richer one than merely the reproduction of the species. Granted that the institution of the family is inescapably rooted in the biology of procreation and that this must always form part of the moral structure within which the decisions of husband and wife must lie, still the heart of family life—the heart of the marriage which is the cornerstone of the family—is the responsible freedom of the partners who make the marriage to begin with.

Indeed the whole enterprise of marriage and the establishment of a family is perhaps the most vivid expression we know of responsible human freedom under God. A man and a woman, free and competent to do so, agree before God and society to take each other as husband and wife, without reservation, for life. Any such adventure of free people carries with it both the privilege and the obligation of making the choices with which life confronts us.

Marriage does not merely happen to us. It is something for which Church and State can only provide the setting and the protections of law and doctrine. It is something which husband and wife create and maintain, with the help of God, by means of the multitude of choices of which the day-to-day texture of a marriage is woven. Indeed it is those very choices which are signified by the promises "to love and to cherish", for love is something people *do* far more than merely something they feel; it is an act of the will as well as—often before—it is an emotional experience. And the most important of all those choices are those which involve the fundamental purposes of marriage and family life.

This is no new discovery. What *is* new, in our society, is the well-nigh fatal ease with which those purposes can now be separated from one another. It was suggested earlier that in God's revelation there is no automatic unity among them. This is paralleled in human experience everywhere, which has taught us how easy it is to dissociate sexual pleasure from the sober duty of procreation, and to sever them both from the third group of obligations of family loyalty. To keep all three sets of relationships and duties together, in one frame of moral reference, is an art man has had a long fight to learn, and must still steadily fight to preserve. This unity or harmony of purpose in marriage can never be taken for granted: it is always threatened by sin and ignorance—and never more so than in our time.

Techniques and devices for controlled conception now make it generally and easily possible to plan for parenthood at will. Thus the old, direct relationship between sexual intercourse and the procreation of children has been broken. The fear which has so often dominated sexual intercourse has largely disappeared, and with it many of the accustomed disciplines of sexual conduct. And, in this new situation,

there appear new problems for conscientious choice, and new possibilities for the marital relationship.

So, too, have a variety of changes affected the structure and function of the family as a unit in society. To mention only the most dramatic, women are increasingly finding a new place in economic and social life; the State has assumed vastly greater responsibility for the care and nurture of children; far greater freedom of divorce has radically altered the psychological climate of marriage, particularly in the loss, in the hearts of many young people, of any expectancy or assurance of permanence; changing social and industrial patterns have done away with much of the economic dependence which once tended to establish family solidarity as an economic necessity. Such changes, while some of them, at least, doubtless offer new possibilities for good, have also had the effect of dissolving the traditional moral patterns of family life, of separating the great triad of purposes which family life exists to serve, and, again, of confronting husbands and wives—and, indeed, children as well—with perplexing and unprecedented new choices.

It is not the purpose of this Report to attempt to evaluate all these new factors. Such evaluation would be premature, in many cases; and, in any event, the Committee's purpose is rather to suggest the lines along which the Christian conscience moves in making the often bewildering choices which these new factors pose.

The commanding problem, as was said above, is the problem which every husband and wife faces, of maintaining a right relationship among the three great purposes of their marriage. The two most critical areas for this are, first, the question of family planning and, secondly, that of the permanence of the marriage bond.

FAMILY PLANNING

The responsible procreation of children is a primary obligation. The questions, How many children? At what intervals? are matters on which no general counsel can be given. The choice must be made by parents together, in prayerful consideration of their resources, the society in which they live, and the problems they face.

It may be said, however, that responsible parenthood implies a watchful guard against selfishness and covetousness, and an equally thoughtful awareness of the world into which our children are to be born. Couples who postpone having children until certain financial goals are reached, or certain possessions gained, need to be vigilant lest they are putting their own comfort ahead of their duty. Similarly those who carelessly and improvidently bring children into the world trusting in an unknown future or a generous society to care for them, need to make a rigorous examination of their lack of concern for their children and for the society of which they are a part.

In general, the earlier in a marriage children are born, the better—

both for them and their parents. And there is every reason to suggest to young men and women that it is far wiser to postpone marriage for a time than to enter it in constant fear of accidental pregnancy. Sexual relationships scarred by fear are tragically incapable of bearing either the strains or the joys of full and happy married life.

But the procreation of children is not the only purpose of marriage. Husbands and wives owe to each other and to the depth and stability of their families the duty to express, in sexual intercourse, the love which they bear and mean to bear to each other. Sexual intercourse is not by any means the only language of earthly love, but it is, in its full and right use, the most intimate and the most revealing; it has the depth of communication signified by the Biblical word so often used for it, "knowledge"; it is a giving and receiving in the unity of two free spirits which is in itself good (within the marriage bond) and mediates good to those who share it. Therefore it is utterly wrong to urge that, unless children are specifically desired, sexual intercourse is of the nature of sin. It is also wrong to say that such intercourse ought not to be engaged in except with the willing intention to pro-create children.

It must be emphasized once again that family planning ought to be the result of thoughtful and prayerful Christian decision. Where it is, Christian husbands and wives need feel no hesitation in offering their decision humbly to God and following it with a clear conscience. The *means* of family planning are in large measure matters of clinical and aesthetic choice, subject to the requirement that they be admissible to the Christian conscience. Scientific studies can rightly help, and do, in assessing the effects and the usefulness of any particular means; and Christians have every right to use the gifts of science for proper ends.

Continence, self-control, and chastity have often been advocated on the basis of a view of life that identified the principle of evil with the "material" or "the flesh". Though we can no longer accept the dualism expressed in Puritanism and in the theology of St Augustine, yet the Church holds as strongly as ever that continence, chastity, and self-control are a positive and creative element in Christian living. They are indeed an ingredient in an heroic and sacrificial response of man to the costly redeeming love of God. If Christian living were to be so influenced by current hedonism as to allow free rein to biological and sexual urges, it would lose the dimension of holiness and its power to challenge "the world".

In the man-woman relationship, not only before marriage but in it, chastity and continence are virtues of positive worth, sustained by the grace of God, for they release creative power into other channels. If the sexual relationship is to be truly an expression of partnership, the male has to recognize that his sexual urge may be the stronger and therefore he has more consciously to exercise self-control. Nothing that is said hereafter about the use of contraceptives in family planning

takes away from the beauty and strength of abstinence mutually accepted.

Some of the means which are not acceptable to Christians are listed, together with the reasons for that judgement, as guides to parents in their choices:

The wilful withholding of one partner from intercourse with the other, sometimes mis-named "continence", cannot be endorsed, for such persistent one-sided denial of the right of bodily love of husband and wife is a denial of one of the supreme conditions and purposes of marriage as God has established it. (This, of course, does not refer to a mutual decision of husband and wife to agree to abstain from intercourse for a time as a particular and special offering to God.)

The Christian conscience rightly rejects any means which interrupts or prevents the fulfilment of *coitus* and thus precludes, in husband or wife, the full completion of the sexual act.

In the strongest terms, Christians reject the practice of induced abortion, or infanticide, which involves the killing of a life already conceived (as well as a violation of the personality of the mother), save at the dictate of strict and undeniable medical necessity. The plight of families, or, indeed, of governments, trapped in hopeless poverty and over-population, may well help us understand why they think abortion more merciful than the slow starvation which looms ahead. Still, the sacredness of life is, in Christian eyes, an absolute which should not be violated.

The Christian rightly accepts the help of responsible physicians in making conception possible, where it may be prevented by some physical or emotional abnormality. Artificial insemination by any one other than the husband raises problems of such gravity that the Committee cannot see any possibility of its acceptance by Christian people. The Committee calls attention to the report on *Artificial Human Insemination*⁴ made in 1948 by a Commission appointed by the Archbishop of Canterbury.

The question of sterilization, whether therapeutic, genetic, or contraceptive in its intent, presents a complex ethical problem. It is an urgent matter, in many parts of the world, where it is put forward either as a general solution to overpopulation, or as an easy way out for couples who wish no more children. Because it is a decision often casually and thoughtlessly made, the Committee examined it with special care.

The Committee agreed that sterilization when an imperative medical necessity (as in hysterectomy or the treatment of cancer) is justified. All likewise agreed that any government policy of compulsory sterilization as a means of population control is unacceptable to the Christian conscience, at least in our present state of knowledge and understanding; some indeed felt that such a policy could never be justified.

⁴ S.P.C.K., 1948.

Voluntary sterilization, either as a government policy or only as an individual choice, raises many grave questions. It is urged, in some quarters, that sterilization of husband or wife, after the procreation of a proper number of children, seems to be little more than a particularly safe and easy method of family planning, and as such is proposed, for example by the Madras government in India, for populations where poverty and illiteracy make any widespread use of contraceptive devices or techniques unlikely. The factor of relative certainty weighs heavily with peoples and communities wrestling with the grievous problem of overpopulation, and as well introduces a degree of freedom from fear which is held to promote a deeper and happier relationship between spouses.

The Committee thinks it right, however, to state that sterilization, now generally an irreversible process, limits the ability of the man or woman to meet changed circumstances (as in depriving a future spouse of the possibility of parenthood), and as such is a major and irrevocable abdication of an important area of responsible freedom. It has psychological and physiological consequences that are as yet unknown and unmeasured, and represents as well a violation of the human body, a body which is God's gift and trust, and only in a limited sense ours to do with as we wish. All agreed with these considerations, although some members felt that in the present state of our knowledge, we ought not to attempt to judge finally for the future.

The choice of sterilization is a grave one, to be made only in deepest and most conscientious thought, with full agreement between the spouses. Often this is not the case; and it is noted that the operation is increasingly being sought, or even recommended, without any adequate appreciation of its gravity as a moral decision. In the Committee's judgement, before any such decision is reached, the most prayerful and serious consideration should be given, before God, and with the best counsel from pastor and physician which can be gained. In this connection the Committee urges the study of *Human Sterilization*, a report of a group of Anglican theologians.⁵

The discussion of these specific questions has illustrated the complexity of the choices husbands and wives are daily called upon to make. They have a duty to bear children; they owe an equal duty to each other, of tender and completing love; and these two duties interpenetrate and lighten each other. Neither one should master the other, for then marriage is distorted and untrue. To keep them both in true balance is never easy, and the use of effective contraceptives, with its persistent invitation to sensuality and selfishness, is an added hazard.

Yet to say this is to say no more than that no human relationship or dignity is easy to achieve. Marriage is a vocation as well as an estate of nature; it is an essay in responsible freedom; and we have no

⁵ *Human Sterilization: Some Principles of Christian Ethics*, published for the Church of England Moral Welfare Council by the Church Information Board, 1951.

more right to expect it to be without its problems than we might expect good citizenship or personal integrity to be painless. Freedom is the condition of every human virtue and of every grace.

Freedom is also the way towards the attainment of all that is excellent and true. And, perplexing though the choices in contemporary marriage are, it must also be said that the new freedom of sexuality in marriage in our time is also, and equally, a gate to a new depth and joy in personal relationships between husband and wife. At a time when so much in our culture tends to depersonalize life—to erode and dissolve the old, clear, outlines of human personality—Christians may well give thanks for the chance given us to establish, in marriage, a new level of intimate, loving interdependence between husband and wife and parents and children, freed from some of the old disciplines of fear.

It must be said once more that this will not happen automatically. It will happen only when we deliberately choose it, and pay the cost of it in self-discipline, in courtesy towards one another within the marital tie, and in willingness to receive and give the fullest communication of love, physically as well as in every other way.

FAMILY AND HOME

The second of the two great, critical areas of choice is that of the depth and permanence of the family ties themselves. "Permanence" and "depth" are rightly associated, for no family life can find true depth except where there is the firm assurance of steadfast faithfulness. This is not to idealize "indissolubility" alone, in the legal sense, which, if it is not accompanied by the other necessities of true family life, can poison and destroy. It is rather to say that the relationships of husband and wife and children to and among each other are *given* relationships. A man may be a bad brother or an unworthy son, but brother and son he is, regardless of whether he lives up to it or not.

This is to say something of what is meant when we speak of the family as God's creation as a basic unit of society. The relationships within a family are not the only relationships we have, nor necessarily the most important ones. They are the *first* ones, in point of time, and they are so ordained of God in the natural order to provide a given status and place for children as they begin their earthly course.

The time will come, and rightly, when the family unit will develop into other family units (and parents have a duty to prepare for this inevitable change). So too will the time come when the family unit must give place to wider associations. The tie of blood is the first tie in life but not the final one. The final one is the fellowship established in Holy Baptism, the fellowship of grace, of redeemed humanity, in which we are all called to take our part. The Prayer Book, looking back at the deep teaching of the Epistle to the Ephesians, speaks of marriage as the closest thing we can know to the unity which exists "betwixt Christ and his Church". Only the bond of the redeemed, in

Christ, is closer than that between husband and wife; yet, by that same token, marriage is not a final end in itself but must serve the body of Christ. A like thought may be applied to the family, this intimate unity of life and blood—close as it is, the bond of redeemed humanity in Christ is yet closer. The family is the training ground behind which stands the wider world, for which the life of the family prepares, and to which it must give place. "Who are my mother and my brothers?" asked Christ, and gave the answer: "Whoever does the will of God is my brother, and sister, and mother".⁶

The family is the God-given environment within which souls are born, to learn first the lessons of human individuality and dignity, of responsible freedom and redemptive love: the lessons which in due course must be lived out in the wider and deeper associations of humanity in Christ.

Men and women who marry undertake not only a love to each other and a fulfilment of their duty of reproduction, but also a specific obligation towards the establishment of a secure family within which these great lessons can be learned. The family is not the only unit of society but it is the *root* unit; all else grows out from it; and no society will be stronger than the family life which prepares its citizens for their part in it.

Therefore society owes a most solemn obligation to families. The State has a responsibility to serve them, quite as truly as families may be expected to serve the State. And husbands and wives owe an equally solemn duty to their families. Children are a trust with a prior claim on parents, even before the claims of their own personal liberty. The husband or wife who puts personal happiness before the need of his family for stability is once again denying the true claims of his or her responsibilities and the just balance of the purposes for which marriage and the home were created. There is no God-given "right to happiness" which can over-ride the profound claims of children to a stable and dependable home. No Christian man or woman has the right even to consider such abandonment of duty save where, after fullest counsel from his parish priest as well as every help and reconciliation skilled Christian marriage counsellors can give (where they are available), it is clear to all that the continuance of the family and home will work greater harm than will a separation.

CHRISTIAN FAMILY IDEALS

It is right to speak so seriously of the claims of family life, for it has never been so exposed to the acids of carelessness and selfishness as now, nor has the world ever had greater need of the gifts family life can make. Some of these gifts are:

In a true family, children learn that there is one God. They learn

⁶ Mark 3. 33, 35.

it first from their parents, and from the disciplined and thoughtful obedience parents and children alike pay to the same God. Parents who force on a child an obedience they are not willing to accept equally for themselves are committing one of the deepest offences of family life, for they are giving to their child a false view of the one God who rules over all life and in whose will is our peace.

In a true family, children learn what love and judgement mean, for a family ideally is a society in which all bear common pain and share common grief, and all give and receive equally of love.

In a true family, children learn, little by little, how to be free; they practise how to make the choices life requires of them, within the protection of loving concern and watchful care.

In a true family, children learn the essential standards of judgement—how to tell the important things, how to distinguish the true and the excellent and the right, how to speak rightly and listen with courteous love.

In a true family, children learn how to accept themselves and, in time, how to accept others on the same basis; for membership in a family comes not by earning it nor buying it, nor is it given only to those who deserve it. Like life itself and the grace of God, it comes without deserving; and the self-acceptance of healthy childhood is a precious preparation for a humane and tolerant manhood.

In a true family, children learn how to be themselves, in true individuality, and how to accept others in their equally true individuality, with patience and kindness.

Of such qualities is a true family made. To bear witness to these things is part of the vocation of a Christian family in our society. In that society, sympathetic to its good influences; critical of, or resistant to, its unwholesome influences, the truly Christian home should be salt and leaven. To be this it has to be sure of itself and of its basis in the will of God and the Gospel.

Such a home is the one place where Christians can live by the Gospel, as they cannot fully do in a society where other sanctions come in. The marks of "living by the Gospel" are the care of each for other, the value set on persons for their own sake without regard to merit or demerit, to success or failure. Where there is this warm understanding and love there is both freedom and responsibility. Each member feels free to be himself. This sense of freedom is one of the marks of a Christian in the world—all too rarely found in Church or in society.

Such a home gives to boy or girl support and direction, the discipline and happiness of living together without fear or favour, and the courage to launch out. The discipline will be related to the children's stage of development and will avoid unnecessary conflicts of will. Where a child has to be punished it will be a "safety-first" precaution. Punishment will be once for all, neither with petulance or excessive moralizing, nor

with the intention to shame or to assert superior power. Its best and most remedial form may well be deprivation. Well-ordered, free, family life of this sort is nearer to the Kingdom of God than anything men and women are likely to experience in this life. It is the best that society and Church can give to young people. There are no substitutes for such homes. They are made and sustained when their life is integrated in Christ, reproducing his passion for social justice, his discerning care and astringent love, and are enfolded in the larger family of his Church.

Such a home will be welcoming to young and old, to strangers and lonely persons. Unlike many families in the world it will not be turned in on itself, keeping itself to itself and so losing touch also with God. In so far as it is open and exposed to the Spirit of God, it will share in the ministry of the Church to society, caring for friend and neighbour, near or distant, not seeking privileges only for itself, a forgiving society where free and fresh starts are always possible, a beacon-light to a factious, unforgiving, and suspicious world. The Church has to be vigilant on its behalf, receptive of the influences in society, friendly to good home-making, critical of the pressures which may become hurtful, remembering that, in the past, Christians and philanthropists have been far too ready to deplore, and far too content to do no more than ambulance work. Our duty is to be, as far as we can, at the creative end of social processes, as the Church unfortunately failed to be in the early days of the industrial revolution in the West. This is a challenge and opportunity for the Church in countries which are beginning to be industrialized; and they must be accepted and seized by laymen in industry. Because Christians are sensitive to the evils and injustices in society, they must not allow themselves to forget the fact that this is God's world, where his will has to be discerned and done.

RELATED MATTERS

1. It remains, in this section, to speak briefly of some related matters. First, what of the marriage that fails? The Committee calls attention to the report of the Committee on Marriage of the 1948 Lambeth Conference and fully and wholeheartedly makes its own the conclusions of their study. In the intervening years, much thought has been given to the problems raised by divorce and much has been learned. All that has been learned re-emphasizes the imperative duty of the Church to bear faithful witness to life-long monogamy as the standard of its teaching; we cannot challenge our world with any lesser standard than the one our Lord gave us.

2. The Committee notes the experience of the Church in the United States in attacking the difficult and ambiguous problem of the marriage where "there is no marriage bond recognized by the Church".⁷ In particular, the procedure of that Church in exploring the degree of

⁷ *The Lambeth Conference, 1948, Resolution 94.*

freedom and competence to marry in a given situation seems to permit the gathering of helpful evidence leading toward better preparation for marriage and deeper pastoral care; and we commend to all our provinces a study of this procedure and its results.

3. Christian teaching about monogamy introduces revolutionary changes in a polygamous society, and involves both individuals and the Church in costly and distressing differences. Polygamy, in most societies where it exists, is a basic economic and social pattern, and not merely a sexual one. The early societies of the Old Testament were polygamous; and the part that the larger or extended family played in establishing a balanced and self-sustaining community was an important one, as it is still in some parts of the world. To teach and require monogamy in such a society means a radical alteration in the pattern of life, with possible breakdown of the structure of economic life and of traditional social values; it introduces most complex problems in the lives of the men and women affected, and in the understanding and establishment of new patterns to replace the old.

There are no easy answers to these problems, to which devoted study continues to be needed and given. Simply to require monogamy, with no provision for the social dislocations and the persons involved, would be intolerable. Yet it would be equally intolerable for the Church to falter in its teaching of the true nature of marriage. For, just as the polygamous societies of the Old Testament gave place to monogamy and finally to the supremely high principle of life-long marriage of one man with one woman, so must go the universal witness of Christian faith. Monogamous marriage, especially as it developed among the people of the Middle East and in the New Testament, is not the idea or invention of western civilization, or of so-called Christian countries. It is a fundamental truth about the nature of man and woman as God has created them, reinforced by the explicit teaching of Christ, valid for all mankind, in every society.

Thus, the Church must steadfastly uphold the standard of life-long monogamy. Yet, in doing so, the Church must be prepared to face, frankly and sympathetically, the problems this teaching creates, and must accept responsibility to work wholeheartedly towards their solution. Discipline in this matter may sometimes differ in various provinces of the Church, according to what is thought to be wise. But the proclamation of the truth and responsible willingness to face the cost of it are alike inescapable obligations laid upon the Church.

Equally must there be responsibility on the part of individual Christians in this matter. The Christian principle of life-long monogamous marriage is one of the greatest of all God's blessings. It brought, and still brings, to the world a new and precious valuation of human life, particularly in the new dignity and status of women. It reinforces the ideal of responsible freedom, and enhances in every way mature and deep human relationships, freed from old dependencies, and

released for new possibilities of personal development. To educate ourselves for this, to commit ourselves to it, to revise old patterns so as to make the new ones possible, to help to prepare ourselves and our society—these are urgent tasks for individual Christians as well as for the Church.

4. It will be generally agreed that the most valuable contribution the Church can make toward the stability of the marriage bond is to help young people to marry in the right way. This is very largely the responsibility of the parochial clergy. We would urge all our provinces to provide for pre-marital interviews between pastors and people concerned, where instruction can be given, along the lines of this report, in the nature of marriage and family life and their problems. Where specialized physical or other counsel is needed, such interviews can well discover the need, and provide means to meet it. They will be spiritual opportunities for young people who are about to make solemn promises to each other and to God, who will and do welcome such help. In explaining the meaning of the marriage service and its implications, pastors are provided with unique opportunities of relating the whole Christian faith to the lives of such people.

In addition, special thought should be given to more remote preparation for marriage, both in the Church (as in confirmation preparation and youth groups) and in community and school activities. To this end, the provision of special training courses for the clergy and for Christian men and women are needed. The Committee is glad to observe that in many dioceses, in recent years, such courses for clergy and laity have been held, and warmly urges their extension.

5. The clergy should also note their obligation to maintain a continuing relationship with the couples they marry, not only by showing a special concern for them during the early months of their marriage (a time when marriage counselling and instruction may be especially useful and fruitful) but also by commanding them to the clergy of other parishes where they may go to set up their homes.

Splendid work is being done in many countries, and especially in the United Kingdom, by Marriage Guidance Councils in providing courses in preparation for marriage and in helping men and women whose marriages are breaking down or are imperilled. These Councils consist of married men and women who give their services voluntarily. They undergo a course of training and are required to pass an examination before being accepted as counsellors. There is an urgent need here for happily-married, convinced Christians to offer themselves for this work. The witness of a Christian home in a community is of the greatest value; and there must be many Christians who, out of gratitude to God for what their Church and home have given them, would be prepared to carry their witness to a further stage by becoming Marriage Guidance Counsellors, or the like. The Committee suggests

that the clergy should be urged to bring the claims of such service to the notice of their loyal Church members.

6. This report deals hardly at all with single men and women, but no one of mature years can ever be other than intensely sympathetic with the young unmarried people of to-day and with their problems. They came to birth in war years, within world revolution, when standards were being overthrown, when parents were overstrained, and many marriages broken.

The strain upon their early adult life with the force upon them of sexual urges and the new freedom youth has attained, together with the possibility of sexual intercourse with but little fear of physical consequences, is a frightening thing; and their behaviour where it has fallen below Christian standards demands comradely help rather than stark condemnation. The Committee urges that they should keep before themselves not the pleasures of this moment but the vision of true life and family in the days ahead.

Pre-marital intercourse can never be right; it is selfish and sinful in its irreverence for the sanctity of both a man's and a woman's life; and it tends to make impossible the really happy fellowship that belongs to a marriage when the partners bring to each other a complete offering of selfhood unspoiled by any liaison. The full giving and receiving of a whole person which sexual intercourse expresses is only possible within the assurance and protection of the faithful, life-long promise of each to the other, "forsaking all others".

7. It is clearly the will of God that the great majority of mankind should marry and have families. But to some of both sexes there comes a call to the celibate life. For the individual the question to be faced is not, "Which of these two vocations is the 'higher'?" but, "Which of the two is God's will *for me*?" Throughout Church history the Religious Orders have made a very large contribution to the building up of God's Kingdom, not only by what they *do* but by what they *are*. There is an obligation for all who counsel youth to see to it that deliberately-chosen celibacy—whether for a time or for life—is presented as a real vocational possibility, along with the vocation of marriage.

The community also owes much to the single man or woman—perhaps particularly to the single woman—who sees the unmarried state as offering opportunities of full-time dedicated service to the Church, to families, to society, in many capacities. An unmarried person can do tasks that married people cannot do; and in many spheres a single woman can minister to children, the sick, and the aged in ways which for a married woman would be impossible. The frustration and bitterness so often associated with the single state is both unjustified and often un-Christian, for it results from the neglect of the truth that God's vocation of humanity is universal and unfailing, and that every

state in life can be a good and full and Christian opportunity for service.

8. The Committee notes the destructive effect on family life of intemperance, particularly in gambling and drinking. Quite apart from the questions of individual morality involved, the unfair and selfish misuse of limited family means by such intemperance is harmful in the extreme.

Without entering into the vexed question of the ethics of gambling, the Committee says quite frankly that the habit of gambling has become so excessive and widespread in many places that the Church must speak clearly against it. It repeats the warning given by the 1948 Lambeth Conference, and again urges that the Church should not only resolutely refuse to raise money by gambling methods but should also steadily remind people of the persuasive invitation to selfishness which gambling offers. State support or encouragement of gambling is equally to be deprecated.

In many areas there is dangerously increasing intemperance in the use of alcohol. Personal influence and example are needed to oppose this; all Christian families should examine their own practice in this respect, and the witness they bear for Christian temperance and self-control. The rehabilitative work of Alcoholics Anonymous is particularly commended in this matter; and such ministry, by many groups as well as by individual doctors, is to be encouraged and supported by the Church. But alcoholism as a pathological problem is only part of our concern. Intemperance, over-indulgence, gluttony is the greater enemy; and this is a matter for Christian witness and discipline.

The Committee recognizes that these evils are very largely due to the insecurities of a turbulent and rapidly-changing world. There is very great cause for thanksgiving for the firmness of character of young people to-day, despite the emotional problems of our time. Church people everywhere should not waste their energy in condemnation of the erring but should assist in every possible way in promoting, through the wholesome example of responsible and disciplined family life as well as through their individual discipleship, a restored awareness of the security and richness of life in God's world.

2. THE FAMILY IN AN INDUSTRIALIZED SOCIETY

Society almost everywhere is becoming industrialized and urbanized. For the favoured few, rural life allows for a deep appreciation of nature, enjoyable pursuits, and a happy tempo of living; but down the centuries the lot of the peasant and his family has very often been penurious and relentlessly hard. The drift to the town with the onset of industry has been inevitable. It has confronted families with other and more complex problems, of which not a few are unsolved, and it

has led to conditions of living and to a secular culture which are proving unfriendly to Christian values and to many of the good things of the cultural heritage of Europe and Asia. Some of these problems and tensions we now proceed to discuss.

HOUSING AND OVERCROWDING

The world over, in new countries and in old, there is a terrible shortage of decent and suitable housing, accentuated by the existence of refugees—families crowded in one house, often a family in one room. "You can have television in one room but not a family." Because sometimes, by the grace of God and a good mother, a family survives successfully living in one room, that is no excuse for churchmen acquiescing in these conditions of home life for people less fortunate than themselves.

The depressed state of problem families, in which the parents have not had strength and intelligence to stand up to these conditions, is a condemnation of society as much as of them. The heroic work of Family Service Units and other secular and religious agencies, which have tried patiently to rehabilitate and restore self-respect to such families, is a Christian work beyond praise.

There is a sacramental relationship between good housing and good homes which does not allow churchmen to be indifferent to the basic need for more and better housing. We have to urge this continuously, and as citizens to act responsibly in regard to it. The provision of good housing is an obligation on the community, local and national, and cannot be left only to private enterprise. And just because the bad habits generated by history under bad conditions are not removed overnight when a family moves into a new house in unfamiliar surroundings, the Church in such a district has work to do in helping these people to achieve a better way of life.

CHILDREN AND YOUNG PEOPLE

There must always be a gap and even a tension between the generations. That is specially the case to-day, when the young are often much better educated than their parents, and, in countries like Africa, where they may also have a religion with another cultural pattern from that of their grandparents. It is also difficult for the older generation to-day to appreciate what it feels like to be born and bred in a world so insecure as this—on the one hand a higher standard of life, and on the other the possibility of genocide or extinction. Almost inevitably, the resulting effect on youth is restlessness and psychological instabilities, not to say "angry young men".

The security of a Christian home will not, however, be that of escapism and make-believe, but the assurance that stems from the Cross. As the boy or girl approaches adolescence, he or she will be encouraged to be adventurous, to face life unafraid, to be ready for

responsibility and sacrifice as the price of freedom. This will come about because the members of the home are at once thoughtful each for the other and pray for one another, and at the same time have toward other families an active sense of responsibility and a modest sense of privilege. They will be mindful of such words as Mark 10. 29, 30, and Matt. 25. 31 ff.⁸ When the members of the younger generation begin to go out to make their own life in the world and to start new homes, parents will accept the inevitable loosening of the old ties realistically and without grudging, and the family will set about making a new pattern of family relationship. In a society where many homes are overcrowded and the day's work monotonous, the older generation has to be not so much disapproving of the outbreaks and delinquencies of youth as wise to direct frustrated energy into more constructive and satisfying activity, and forgiving. There are no wrongs done by the members of the family of Christ to one another which are unforgivable. A sense of rectitude or of injury should never be allowed to take priority over forgiveness. Where a costing forgiveness leads to repentance, and through repentance to reconciliation, a new start in living together is made possible.

CULTURAL PRESSURES

A new secular culture has been growing and permeating social life in countries where hitherto a Christian culture has been the heritage. This is partly because a large proportion of industrial workers has never been effectively within the Church and is for this reason the more exposed to secular influences. It has grown where the masses have become increasingly subject to the pressures and salesmanship of commercialized amusements, advertising propaganda, popular newsprint, and more recently of television which comes right into the home.

There are two concerns at issue.

1. The spread of literature has exposed the population to newsprint which has only an emotional appeal, and to other reading matter which does not create any appetite for the finer works of man. The habit of watching what is put on the screen and of listening without reflection, coupled with a pre-occupation with the machinery of life and its novelties, may atrophy the imagination and the appreciation of poetry and the love of truth, which have been the mainspring of art and science alike. If these are enfeebled or sterilized the spiritual life of man will indeed decay. For poetry and imagination are of the soil in which true religion grows and flowers. The Bible, moreover, which supplies the imagery and symbols of our faith and liturgy, speaks directly

⁸ Mark 10. 29, 30: "There is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life."

Matt. 25. 31 ff. is the Parable of the Sheep and the Goats.

through and to the kindled imagination. The great truths of God's revelation cannot be translated into a language of a debased currency without loss of fullness and power.

2. The use of "depth psychology" in advertising in place of honest argument and an appeal to sound judgement is a menace to democracy and Christian living. So, more obviously, is the sheer silliness and the low standard of social morality which are the content of much that meets the eye and assails the ear to-day.

We would appeal to those who control newsprint, television, and advertising to recognize and respect the power for good or ill that they exercise, and not to allow themselves to be ruled only by sales and profits.

At the same time the members of the Church, in co-operation with all who care for truth and the good life, must not acquiesce in the penetration into our homes and lives of these corrupting influences. Home, School, and Church have to build up a resistant attitude to them, helping young and old to exercise control of their thoughts, to discriminate, to prefer truth to the lie, and to exemplify a fine quality of life. In addition, clergy have to understand the frustrations and limitations of the press at its various levels and to be ready to co-operate with it and with other organs of publicity.

INDUSTRIAL PRESSURES

To a man or woman in a small restricted job the forces governing industry and the pressures that ensue may seem to have the relentless power of the laws and forces of nature. That is a fallacy and a defeatist attitude. Industrial pressures are the work of men; often they have not been consciously organized, but have grown up gradually. They can gradually be changed if those at the controls so determine. The Church has to make clear to its members in industry that their daily work, with all its relationships and responsibilities, is the sphere of Christian service. They have to bring to their decisions not only technical and administrative competence but Christian insight and understanding, and not to be afraid to accept responsibility. The ministry of the laity has to be exercised outside the Church organization as well as within it. Some men and women ought to be told firmly that their Christian service may be the accepting of responsibility in a trade union or some form of community service or political life rather than in taking part in "Church work". It will usually be more valuable service to take an active part in a trade union, on the shop-floor, or in administration than to count the collection in the vestry! For the Church's influence on industrial organizations can for the most part be exercised only by laymen in industry, because they carry responsibility and have the technical knowledge. There are, however, some

industrial pressures and problems affecting family life on which the Committee ventures to comment.

1. The expensive plants of industry and the labour force to keep them running more or less continuously demand expert management and technical ability, skill in machine-minding, good human relationships within industrial units, and an adequate supply of labour, fairly rewarded. It is not unnatural that those responsible for production should think that production is the primary, if not the only, consideration. Industry (owners, management, and labour alike) needs to be reminded that production is not the only yardstick by which to measure the value of the contribution of industry to the life of the community. In the discussions and bargainings between the various groups within an industry the welfare of the State and of different sections of the community should not be disregarded.
2. If the cost of machinery requires for its economic use the three-shift system, the system should as far as possible be manipulated so that it does not hinder the worker from enjoying wholeness of life and doing his part as a member of a family and as a citizen.
3. If efficient production and large-scale industrial organization require that management, technicians as well as manual workers, be frequently moved from place to place, and even that a works should be transplanted, the economic benefit of this mobility should be carefully balanced against the loss of civic responsibility, the rootlessness, and the dislocation and strain on family life which may ensue—and which may in the long run reduce the efficiency of the worker.
4. Migrant and contract labour obviously can have a disastrous effect on family life. It is an industrial demand, therefore, which the Church must watch very closely and do what it can to ameliorate. The careless, and at times callous, employment by industry of the African, for example, for long periods at a distance from his home and family which involves complete separation, is an evil which will in time bring its own nemesis.
Where government services require families to move about a country, or from country to country, the Church has not only to be for them the focus of their community life, it has also to draw them as fully as possible into association with the community of the place or country of which they are temporary members.
5. Industry, on any decent or Christian principle of social obligation, cannot be content to argue: "Our only job is to produce and to pay the market price for such labour as we can attract." It has a further obligation towards its employees, towards their family life, and towards the local and national community of which it is a

part. The greater the power exercised by those who control industry over the life of the total community, the more scrupulous and tender in conscience must they be in the exercise of that pervasive power. If (any more than the social and educational services) it cannot function without the employment of married women, industry ought to be ready "to bend its regulations" to facilitate their employment, to put up with the inconvenience of part-timers, to have intelligent, trained, and sympathetic personnel managers. The employment of married women at lower wage-rates is not a proper alternative to paying a man good wages and providing working conditions which encourage full output.

6. In the employment of young people in industry and commerce both management and trade unions are showing an increasing care. Provision for part-time education, training schemes, recreational facilities, better working conditions, the care of personnel managers and welfare officers, more pastoral responsibility on the part of foremen and shop-stewards, the welcome to trained industrial chaplains, are pleasing signs of the times in many countries. Nevertheless there is still a great deal of wastage of youth in industry, too many over-paid dead-end jobs, too much insensibility at a crucial time in a young life. While the support of youth organizations by industrial and commercial organizations is all to the good, these cannot heal the hurt done to boys and girls leaving school when they meet with rough treatment and corrupting influences on the shop-floor or in offices. The transition from school to working-life should not be so harmful to character as it often is. The Committee hopes, therefore, that those responsible for the employment of youth, and trade unions, will not be content merely to develop "vocational" training, but will also have a concern for the whole life of young employees, and will help them to become responsible citizens and to grow up good and dutiful members of the family. The Church, on its part, through clergy and school-teachers, ought to give guidance to boys and girls, and to their parents, in regard to what they are to do when they leave school.

MOTHERS IN JOBS

There are good reasons why married women in increasing numbers respond to the demand for their labour. For example:

1. To supplement the amount their husbands earn or give them for household and family maintenance.
2. To provide more amenities for the family, including holidays, education, and saving.
(These two motives are re-inforced where there is a time lag between a rise in the cost of living and an increase in wages.)

3. To enlarge their own interests and relieve the monotony and lack of full occupation in their lives, or to resume professional work.

It is generally agreed that if a mother leaves a family with children under school age in other people's care, it is bad for the children—unless the substitute is a person who can mother a child and win its trust and affection.

When the children have reached school age, and especially if the mother's hours of work are limited to the hours when the children are at school, the family life as well as the mother's may gain. As the children grow older, her work outside the home may result in shared interests, thereby reducing the educational gap between parents and children, especially in the families of manual workers. It may lead to more partnership in the running of the home, joint-planning, budgeting, and spending—a happy expansion in the area in which married love operates.

Not only do the benefits of a mother's going out to work depend on right motives, they also depend on her physical strength and her ability to organize her time and her work well. If she lacks strength and ability, the strain may affect her health, and the home may suffer.

It is most desirable, therefore, that there should, on behalf of the community, be a continuous watch and a scientific study of the changing situation as it operates in all countries.

THE IMPORTANCE OF THE SMALL COMMUNITY

While the general migration from rural to urban areas has tended radically to change the ratio of city dwellers to country dwellers, it should be noted that there are still great numbers of citizens in most lands who live in rural areas or in small towns. For instance, in the U.S.A. there are still over 54 million persons living in rural communities (under 2,500 population).⁹

Such rural communities have, of course, been seriously affected by the results of industrialization. Depletion of population has in many cases denuded such communities of valuable leadership. Local schools have been replaced by regional schools, resident clergymen have been replaced by clergymen ministering to several congregations often at considerable distances from each other, and all social and medical services have tended to suffer.

It is important to be aware of the vital rôle of the rural community as the place in which family life may be more easily nurtured, in which opportunities for leadership can be exploited, and in which Church life and cultural pursuits can be more closely identified with the life of the people than is sometimes possible in large urban centres. Surveys have indicated that the majority of those who form the backbone of a city

⁹ *The Family in Contemporary Society*, p. 170.

congregation had their Christian life nurtured in a small country Church. It has often been observed that many leaders in business and national life were born in small communities and in them found opportunity for the development of their gifts in a way that might not have been provided in the impersonal atmosphere of urban centres. For the constant cultural renewal of the city and the continual vitalization of the city Church, serious attention must be given to the small community.

Family life in such communities now often suffers deeply because of the loss of so many central factors in community life. Life in the home itself is distracted because of growing dependence on services in distant areas; the small village or town increasingly is an incomplete community; there are fewer opportunities for recreation and education. The Church should take serious note of the challenge of such socially-impoverished areas, not only in the provision of trained and adequately supported clergymen, but also in presenting and supporting the opportunity of service in those communities of doctors, teachers, social workers, etc., as a vocation of special urgency in our time.

THE FAMILIES OF THE CLERGY

The clerical family, no less than others, faces stresses and strains, some of the same nature, some of a different kind. It has the same temptation to accept and live by a false scale of values. Since people look to the clerical home to set an attractive pattern of Christian living, there is laid upon the clerical family a responsibility which it cannot escape. Though the Committee would not advocate a double standard, one for clergy and their families, and another for the laity,

1. It is desirable that all young clergymen before they become engaged to marry should consider their marriage in relation to their calling, and ask themselves whether or not the Christian mission in the world would be served better if they remained single for a time. When they do marry they should think out honestly and carefully with their partner not only all that concerns the life of the family, but also the working relationship between the home and the ministry, and the contribution of a friendly, hospitable parsonage home to the life of the Church. From time to time they should review the matter again in the light of growing understanding and changing circumstances. If in the past some husbands and wives had done this, some unhappiness and misunderstandings would not have arisen. It can never be easy for a good priest to keep a fair balance between his responsibilities as husband and father in the home and the demands of his ministry. Success in doing this becomes an effective part of his witness in the community, and it depends much on the wisdom and good management of his wife.
2. Much of the good influence of clerical families has been due to

the spirit and devotion of the wives of the clergy, who have made their homes attractive examples of the Christian way of life.

In the first years of married life some of these would be helped if provision were made for them to have the counsel and guidance that other parishioners would expect to get from the parish priest. Some of their problems are new to our time, when many more wives of the clergy have had a professional training and experience. It is not unreasonable that they wish to return to their profession, part-time or whole-time, when their children are passing out of childhood, and that they resent the assumption that the parson's wife is the unpaid curate.

At the same time, a clergyman's wife with varied interests and professional qualifications should be helped to find a satisfying vocation in her position. We recommend that the experiment being made by some theological colleges of arranging courses for the fiancées of ordinands, and the practice in some dioceses of allowing wives as well as licensed workers to attend the post-ordination classes with their husbands, should be developed and spread more widely. Both in the Church and in society there is more than ever a valuable service which a well-educated woman can render without undertaking a full-time salaried appointment (for example, as counsellors under a Marriage Guidance Council).

Many of the houses of the clergy are still unsuited to modern conditions and should either be replaced or modernized and made more labour-saving. While much has been done, much remains to be done. This is a financial responsibility which the laity should shoulder. Adequate, well-planned, but not out-of-size houses would help the wives of the clergy to maintain their homes in simplicity and with good taste. This would not only reduce fatigue and strains but also be a visible Christian witness in all types of communities. Also, clergy stipends and allowances, particularly in times of rapid inflation, should be under constant scrutiny by bishops and laity.

We should like to think that every clerical home has in its bishop an accepted pastor and friend. We note with strong approval that bishops and dioceses are providing more occasions for clergy and their wives to share in worship, study, and recreation through retreats and conferences, and are trying to secure for them adequate holidays with a rest from house-work for the wife. We know that this has benefited the spiritual and intellectual life of the home and has brought much-needed relief and refreshment. We also suggest that they be given opportunities of meeting and discussing with men and women of other professions who are also serving the community.

3. POPULATION

A Christian discussion of population must take account of faith as well as of facts. We believe that each person is of eternal worth before

God, and that his family life is ordained by God. Within the family, men and women have responsibilities which they must be encouraged to sustain, and areas of personal decision in which their liberty must be affirmed. While it is the function of governments to establish a social order in which those duties can best be discharged and the good life be pursued, there are areas of family life in which personal freedom and family integrity must be respected, and into which the State must not intrude. Similarly, it is the duty of the Church, recognizing its responsibility for the physical and mental as well as the spiritual well-being of persons, no matter to what race they belong, to co-operate with governments both in promoting personal and family welfare, and in protecting their freedom and integrity.

It is on the basis of faith that the facts must be assessed. Preliminary study has assembled some of these in *The Family in Contemporary Society*. It is there stated that "The rate of population growth in the world has never been so rapid as at the present time, and it is estimated that in one generation the world population might increase by 45 per cent; in certain areas the rate of acceleration in population growth is probably without precedent in human history. The relationship between population trends and family life is so intimate and complex that the problems of the one cannot be separated from the other. Statistical material exists to indicate population trends; the effect of these changes on individual families may be conjectured, but, over a wide area, cannot be measured with any accuracy. Nevertheless, the pressure of population on raw materials, and on food supplies in particular, must have an effect on the standard of living in economically under-developed countries where the population is increasing rapidly."¹⁰

It is important to note that the main reason for this rapid increase in population is that: "Death rates have fallen all over the world, and are still falling, because of better health and medical practice, control over famine and infanticide . . ."¹¹

There are here two distinct problems: the first, a *world* population multiplying at such a rate that the future adequacy of resources is being questioned; the second, certain *regional* populations already so dense that life is lived at the lowest levels of poverty, and multiplying at such a rate that local resources at the highest predictable rate of increase cannot be expected to keep up with them.

At present the increase of *total* world resources is keeping a little ahead of world population. There is insufficient evidence on which to conclude that it can continue to do so, if the rate of population growth is maintained. It is known, however, that since the potential for increasing resources lies at present overwhelmingly with the wealthier regions where population is relatively stabilized, only a willingness and

¹⁰ P. 35.

¹¹ P. 221.

ability to share that potential with the under-developed and over-populated regions can distribute resources adequately to meet the needs of the world of the future, and of particular regions now.

As these problems of population have been created, in a measure, by a Christian concern to combat disease and to save life, so they can be met only by a redoubled concern to help those in need.

We quote an important paragraph from the report already mentioned:

“ . . . Christians who are also citizens of the materially advanced countries have a clear field in which to interpret the divine precept, to give to those in need. They ought, in our view, to use every influence to secure such sacrifices in their nation's relatively high standard of living as may make some contribution at least towards meeting the needs of the under-developed countries; they ought themselves to remain sensitive to a distinction between the necessities of an already ample life, and the luxuries which are continually attaching to it, and to commend this distinction to their nation. They ought to resist the erection of prohibitive tariff and other barriers by which their own national economy is protected at the expense of the much more precarious economies of countries which must market their few commodities in order to live. They ought to exercise a liberalizing influence on public opinion, disposing it towards accepting a concern for other peoples in need, and against inverted national or sectional self-interest; inculcating sympathy with the sensitiveness of the communities which they seek to help, their self-respect and desire for autonomy, and their suspicion of gifts trailing political ‘strings’.”¹²

The giving and receiving between nations, as between individuals, requires the exercise of a spiritual grace on both sides; and the Church is called to be an instrument of the mediation of such grace.

While stating the Christian obligation in these terms, the Committee must also record its appreciation of work to this end already being done by governments, the United Nations, and other international agencies; the Committee would urge the Church to support them in every way, not least by encouraging Christians to work, fully trained, in their service.

MIGRATION

In the past, migration has proved an effectual relief to an over-populated region, and it is necessary to consider how it may contribute a solution now. The possibilities are now severely limited. The wealthier lands are already taken; the poorer lands awaiting development would require expensive capital investment in order to produce any significant return in the critically short time. Immigration is almost everywhere subject to political controls; acceptable immigrants, chiefly those with technical or other skills or the ability to develop them, are precisely

¹² P. 10.

the people most needed for the rapid extension of the economy at home; the unskilled, the peasant family which is at the heart of the home problem, is seldom wanted elsewhere. Individuals, indeed, are sought for the labour supply, as in the contract or migrant labour forces in many areas; but in most cases their work is possible only at the expense of their family life.

Generalization, however, is inadequate in this matter. Churches, therefore, in sparsely-populated countries which have yet untapped resources, ought to engage in serious local study and discussion with their own specialists and governments, in order to determine whether a more liberal immigration policy would be possible and beneficial, and to use their influence accordingly.

In some countries, e.g. Ireland, the rate of emigration itself constitutes a problem, and points to the need for strengthening the social forces which would encourage a settled family life.

The tragic plight of refugees and of stateless people should be brought to the notice and laid upon the conscience of all Christian people. Unfortunately the tragedy of these lonely and destitute people is a continuing feature of the post-war world, and in many areas it is the cause of political unrest. The size of the problem and the intensity of the suffering are not sufficiently appreciated. To settle families in new countries requires more sustained action than has yet been forthcoming by the United Nations and the several States which compose it. What is required is that receiving countries should be willing to accept a family as a unit even when one or another member is unfit or aged. Otherwise families are broken up and a remnant of the aged folk is left in refugee camps with perhaps one or more sick relatives to the end of their lives. Sometimes if one member is ill the rest of the family, either individually or corporately, will be denied the chance of a new start in life by being refused admission by immigration authorities. Churchmen have a responsibility to keep their governments alert to this need, and also to join in supporting Inter-Church Aid and Refugee Service. Such work involves pastoral and spiritual care, patient administration, and first aid in material things.

SOCIAL DEVELOPMENT AND PLANNING

When policies designed to increase resources and to distribute them more fruitfully are advocated, it must be remembered that "man shall not live by bread alone". The rapid economic development of a country, especially by means of industrialization, must inevitably disrupt a long-established social order and, if no other provision be made, must create a perilous void in the lives of its people. Life in community is precious, and necessary for man. The Church everywhere should concern itself with the social life of its region. In areas of new development it should strive to secure from the beginning the best

social foundations upon which family life can be built whatever its local cultural form. The Church should give the best of its experience, its support, and, above all, its people, fully trained, to educational and social development, co-operating wherever possible with government and with other agencies by which it is directed. In particular there is a call for women, especially unmarried women, to assist in social welfare and education among women and girls, upon whom the quality of family life so much depends.

The Committee stresses the importance of social development, not simply as a necessary adjunct to industrial development, but because of its own vital contribution to the solution of the population problem. High birth rates and high death rates (especially of infants and children) are themselves the product of social conditions which are amenable to change. A true education both inculcates a concern and respect for the person and makes it possible to exercise them; it promotes a sense of responsibility for family integrity and well-being; it ought also to promote a quickened awareness of and reverence for marital love and procreative powers. Given all these, attitudes to the size of the family begin to change; fatalism and mere indulgence give place to concern and conscientious decision. The "population problem" is brought back to its source: the personal life of husbands and wives in their own homes.

In view of what has been stated, the Committee has reached the conclusion that some form of family planning, particularly in those areas of rapidly growing population, is an urgent necessity. By "family planning" is meant an extension of the responsible use of science into the realms of procreation, within the permissible range of Christian ethics, in the immediate interest of the family and the more remote but no less real interest of society at large. As a means to the exercise of responsibility in procreation it is to be distinguished from other means by which the birth rate and size of the family are reduced.

THE OLDER PERSON

Our concern is for the whole family, old as well as young. Just as the Church and society in general have been interested, rightly, in ensuring that children and young people have adequate opportunity for true development, so it is necessary at this time for special thought to be given to the older person whom industrial society confronts with many hazards and frustrations.

The proportion of older persons in the total population has risen sharply in many countries as a result of improvement in medical and social care. This situation calls for serious research to ensure that such older persons should have a meaningful place in society and should not be regarded simply as a problem.

Changes in various regions leave the aged less protected socially and economically. Many have to leave the area in which they have

lived most of their lives to reside in cheaper quarters, are deprived of the emotional support which comes from fellowship with kith and kin, and face the unhappy realization that they are not needed or, indeed, wanted.

In Asia and Africa, as well as in the West, the old are often left relatively alone when industry and social change carry the young people of their families away.

In the face of these situations the Church must constantly teach the integrity of the family and the mutual responsibility for each other of young and old. It is also the duty of the Church to work for the right social conditions in which that care can be given. It is commendable that in many countries serious study is being given to the question of the aged so that they may have a meaningful part to play in society. Pioneering efforts in housing for older people and provision for day centres for fellowship and recreation and for cultural pursuits are being developed, often under the inspiration of the Church. Much more needs to be done.

Older persons should be encouraged to use their leisure constructively. Many after retirement may seek re-employment in some light occupation wherein their talents can still be used, and industry and society are challenged to make such employment possible. Indeed, industry should examine carefully the possibility of planned schemes for the part-time employment of retired men and women, both to conserve their skills as a social asset and also to help remove the sense of uselessness which often burdens older people.

Some will wish to give their services to the Church and community. Imagination and patience will be required to make proper use of their services. The clergy could do a great deal to develop this in their parishes. It is also suggested to parish clergy that they seek the more active participation of their older parishioners in the work of worship and intercession, and encourage them to use their new leisure as a privileged ministry of prayer and to regard themselves as workers together with those of all ages in the family of God.

APPENDIX

CERTAIN RESOLUTIONS OF THE LAMBETH CONFERENCE OF 1948 ON THE CHURCH'S DISCIPLINE IN MARRIAGE

94. The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognized by the Church.

95. Mindful of the needs of those who are in deep distress and claim the Church's sympathy, the Conference urges that provincial and regional Churches should consider how best their pastoral responsibility

towards those who do not conform to our Lord's standard can be discharged.

96. Confirmed members of the Church who marry contrary to the law of the Church, as accepted in the provincial or regional Church to which they belong, should be regarded as subject to the discipline of the Church in respect of admission to Holy Communion. Their admission to Holy Communion lies within the discretion of the Bishop, due regard being had to their own spiritual good and the avoidance of scandal to others. It is important that the practice within each province or regional Church in this matter should be uniform. We restate Resolution 11 (b) of the Lambeth Conference, 1930, as follows:

"That in every case where a person with a former partner still living is re-married and desires to be admitted to Holy Communion the case should be referred to the bishop, subject to provincial or regional regulations."

STEPHEN F. BAYNE, Jr.
Bishop of Olympia
Chairman

THE RESOLUTIONS

Sharing Material Resources

105. The Conference draws attention to the widespread poverty in many parts of the world; it notes with thankfulness the measures taken to help under-developed countries to become self-supporting, and calls upon Christians in more favoured lands to use their influence to encourage their governments in the task of relieving poverty by a generous sharing of their material and technical resources with those in need.

Marriage

112. The Conference records its profound conviction that the idea of the human family is rooted in the Godhead and that consequently all problems of sex relations, the procreation of children, and the organization of family life must be related, consciously and directly, to the creative, redemptive, and sanctifying power of God.

113. The Conference affirms that marriage is a vocation to holiness, through which men and women may share in the love and creative purpose of God. The sins of self-indulgence and sensuality, born of selfishness and a refusal to accept marriage as a divine vocation, destroy its true nature and depth, and the right fullness

and balance of the relationship between men and women. Christians need always to remember that sexual love is not an end in itself nor a means to self-gratification, and that self-discipline and restraint are essential conditions of the responsible freedom of marriage and family planning.

114. The Conference welcomes, with thankfulness, the increasing care given by the clergy to preparation for marriage both in instructing youth, through confirmation classes and other means, and also immediately before marriage. It urges that the importance of this ministry should continue to be emphasized and that special attention should be given to our Lord's principle of life-long union as the basis of all true marriage.

115. The Conference believes that the responsibility for deciding upon the number and frequency of children has been laid by God upon the consciences of parents everywhere: that this planning, in such ways as are mutually acceptable to husband and wife in Christian conscience, is a right and important factor in Christian family life and should be the result of positive choice before God. Such responsible parenthood, built on obedience to all the duties of marriage, requires a wise stewardship of the resources and abilities of the family as well as a thoughtful consideration of the varying population needs and problems of society and the claims of future generations.

116. The Conference calls upon all Church people to have in mind that, since our Lord's ministry gave a new depth and significance to forgiveness, his Church and the families within it must be a forgiving society, and that there are no wrongs done by its members, one to another, that are unforgivable, or in which a costly forgiveness may not lead to repentance and, through repentance, to reconciliation and a new beginning in living together.

The Conference believes that many tensions in marriage and family life are allowed to reach a breaking point because self-righteousness or a sense of injury takes priority of forgiveness, and that marital relations also break down because those involved do not in time take counsel with a wise advisor. It affirms that no husband or wife has the right to contemplate even legal separation until every opportunity of reconciliation and forgiveness has been exhausted.

117. The Conference welcomes the growth of Marriage Guidance Councils, which prepare people for marriage and assist in maintaining stable married life. It recommends that the clergy and Church

people of mature faith and with the right qualifications should be encouraged to offer themselves for training as counsellors. It believes that such counsel, given as a Christian vocation by well-trained Christian husbands and wives, is a volunteer service of great value, makes an important contribution to the community, and deserves government support.

118. The Conference recognizes that divorce is granted by the secular authority in many lands on grounds which the Church cannot acknowledge, and recognizes also that in certain cases, where a decree of divorce has been sought and may even have been granted, there may in fact have been no marital bond in the eyes of the Church. It therefore commends for further consideration by the Churches and Provinces of the Anglican Communion a procedure for defining marital status, such as already exists in some of its Provinces.

119. The Conference believes that the Resolutions of the 1948 Lambeth Conference concerning marriage discipline have been of great value as witnessing to Christ's teaching about the life-long nature of marriage, and urges that these Resolutions, and their implications, should continue to be studied in every Province.

Polygamy

120. (a) The Conference bears witness to the truth that monogamy is the Divine will, testified by the teaching of Christ himself, and therefore true for every race of men.

(b) It acknowledges that the introduction of monogamy into societies that practise polygamy involves a social and economic revolution and raises problems which the Christian Church has as yet not solved.

(c) The Conference urges upon Church members the continuance of thorough study and earnest prayer that God may lead his Church to know the manner of its witness and discipline in this issue.

(d) The Conference, recognizing that the problem of polygamy is bound up with the limitation of opportunities for women in society, urges that the Church should make every effort to advance the status of women in every possible way, especially in the sphere of education.

(e) The Conference further requests his Grace the President to refer this problem to the Advisory Council on Missionary Strategy.

The Christian Family

121. The Conference commends, as an aid to better teaching about marriage and home life, the following summary of the marks of a Christian family. Such a family—

- (a) Seeks to live by the teaching and example of Jesus Christ;
- (b) Joins in the worship of Almighty God on Sundays in church;
- (c) Joins in common prayer and Bible reading, and grace at meals;
- (d) Is forgiving one to another, and accepts responsibility for one another;
- (e) Shares together in common tasks and recreation;
- (f) Uses abilities, time, and possessions responsibly in society;
- (g) Is a good neighbour, hospitable to friend and stranger.

122. The Conference believes that a most important answer to the crushing impact of secularism on family life lies in a return to the discipline of family prayer and in a faithful common Christian life in the household. It urges that the clergy work towards this end by teaching both the privilege and the means of such worship, and of Bible reading, in which fathers should take their due place with mothers and children as members and ministers of a worshipping community.

123. The Conference, recognizing that there is a world-wide need for decent and suitable housing, records its belief that every married couple should have adequate privacy and shelter, for the better bringing up of the family as well as for the benefit of its own married life; and that national and local government share fully with private enterprise the community's obligation to meet this need.

124. The Conference, noting the increasing proportion of older people in many parts of the world, calls attention to the fact that, although some are entirely dependent upon the care of others, many of them, by reason of experience or special skills, still have much to give. It expresses its warm appreciation of the studies and projects, bearing on this problem, which have already been made, and records its belief that the Church, in all its Provinces, should initiate and assist such studies, and should also seek practical means of meeting the needs they reveal. It further emphasizes the responsibility of sons and daughters for the needs of elderly parents and, where possible, for making such provision as will keep them closely within the life and activity of their family circle.

The Duties of the Laity

125. The Conference rejoices that, more and more, lay men and women are finding their true Christian ministry in their daily work in the world, as well as in the organized life of the Church. All of us need to remember that the field of Christian service for the laity lies mainly in the secular sphere, where their integrity and competence can best serve the needs of the world and the glory of God. The clergy need to understand this, and to help, by their teaching and by sharing in the thoughts and problems of the laity in their daily work, to deepen this ministry. The laity need equally to understand it, to help one another by Christian discussion and loyal comradeship to bear a better witness, and to offer in their work both their responsible, skilled gifts, and a deeper understanding of the Christian faith about God and man.

Gambling, Drunkenness, and the Use of Drugs

126. The Conference draws attention to the widespread and growing reliance on undesirable and artificial means of responding to the restlessness of our present age, and to the resulting weakening of family life. It utters a warning against the dangers implicit in gambling, drunkenness, and the use of drugs, and calls for renewed teaching of responsible and disciplined standards of behaviour.

Migratory Labour

127. The Conference, recognizing the family as the God-given unit of human life and society, condemns those systems of migratory labour that break up family life by enforcing the unjustified residential separation of man and wife, or of parents and children.

Refugees and Stateless Persons

128. The Conference calls the attention of churchmen to the tragic plight of refugees and stateless persons, as a continuing feature of the world to-day. It believes their plight is a cause both of intense personal suffering and of political unrest; and that neither this, nor the size of the problem, is sufficiently appreciated. It therefore calls:

- (a) for continuing support, in the form of both gifts and personal service, for the Inter-Church Aid and Refugee Service Department of the World Council of Churches, so that such people may be assisted;

- (b) for more sustained action through the United Nations and through the governments concerned, to finance migrants and place them in new countries; and
- (c) for special care in keeping together the members of families in such distress.

The Religious Duties of Churchmen

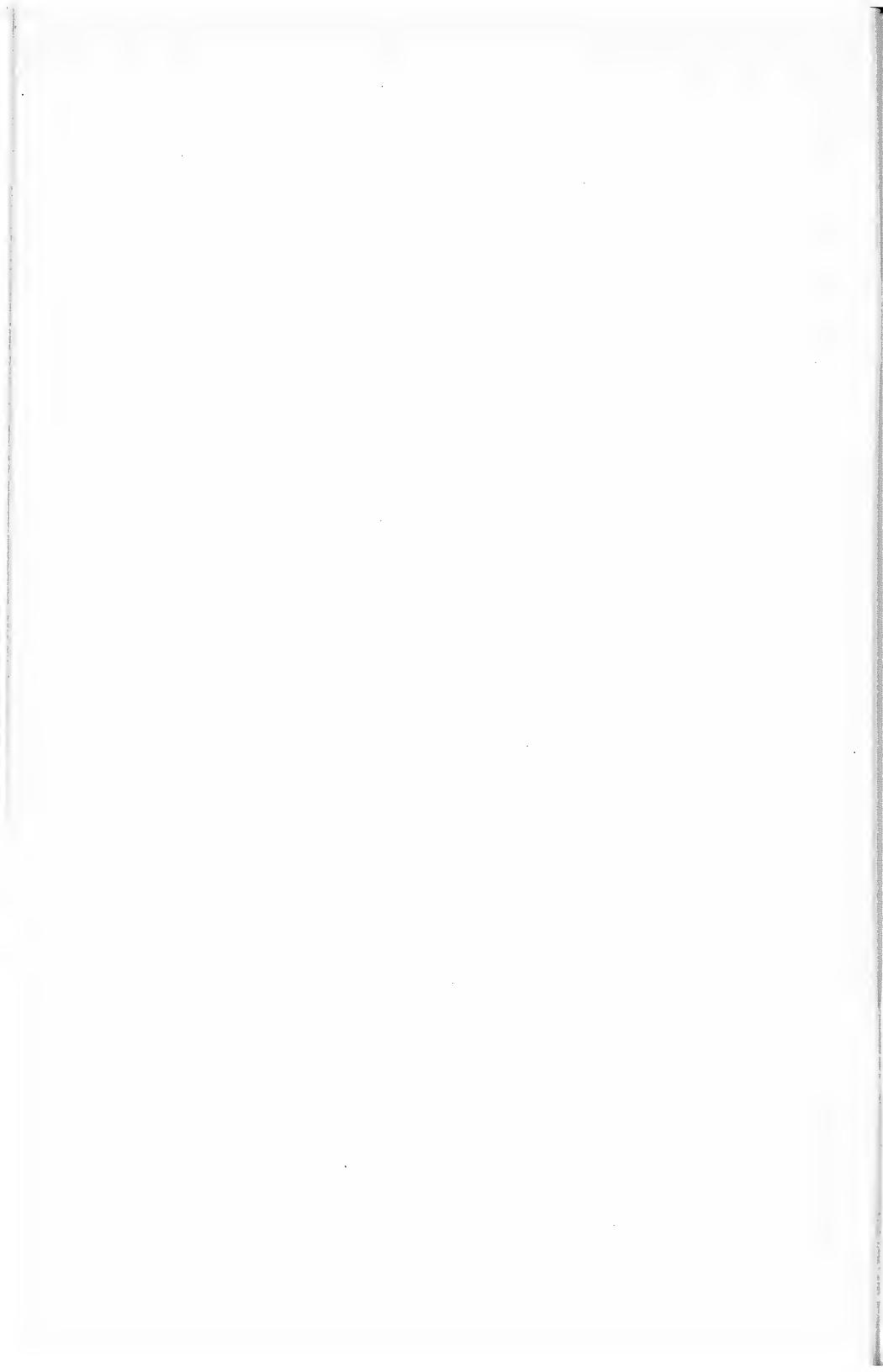
129. The Conference urges that the sections of the Report on the Family in Contemporary Society dealing with industrial pressures on the family, and, by implication, upon the religious duties of churchmen, should be carefully studied by Christians in industry and should be made a basis for discussions between representatives of the Churches and industrial managers and trade unionists.

Co-operation with Secular Agencies

130. The Conference believes it to be most desirable that the clergy and Church workers should take every opportunity of meeting health and social workers, as well as teachers, in a locality, and discussing with them the welfare of the community and its family life.

The Mutual Exchange of Information

131. The Conference, believing that a need exists within the Anglican Communion for a far greater sharing of study, and that, especially in areas where research is advancing rapidly, and where social and political changes are pressing, the usefulness of the Anglican Communion, under God, depends upon the maintenance of the closest possible relations between the Provinces and their various activities of exploration and investigation, recommends that his Grace the President and the Consultative Body consider and adopt appropriate means of establishing and maintaining such common conversations and mutual exchange.









**The Bishops' Resolution regarding
contraception at the Lambeth Conference
of 1968 together with the Report which
they commend for general reading**
